

**Studies**  
**in**  
**The Sermon on the Mount**

**GEORGE GLEASON.**



"Our success in striving to help our fellow-men, and therefore to help ourselves, depends largely upon our success as we strive to lead our lives in accordance with the great ethical principles laid down in the New Testament writings."

THEODORE ROOSEVELT.

STUDIES

IN

# THE SERMON ON THE MOUNT

BY

GEORGE GLEASON

*Secretary of the Young Men's Christian Association  
Osaka, Japan.*



1913.





## PREFACE.

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This study of the Sermon on the Mount is one of three courses on the Teachings of Jesus Christ. "The Parables of Jesus Christ," and "Studies in the Teachings of Jesus Christ-Eight Great Topics" are companion courses. A student who has carefully studied these three courses should have a fairly complete knowledge of what Jesus taught. It is the hope of the writer that having learned what Jesus said, the student will wish to know what Jesus did, and therefore study His Life.

The Bible references in parenthesis are for those who desire to do extra Bible reading. They are not necessary for those who wish to make a brief study.

The text used is the American Revised Version.

The writer wishes to express his thanks to several friends who made valuable criticisms and suggested some additional material.

GEORGE GLEASON.

January, 1913.

Osaka, Japan.

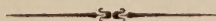
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## Suggestions to Leaders.

For some general suggestions to Bible class leaders read the "Suggestions" in "The Parables of Jesus Christ."

This course is not arranged for daily study, nor can each lesson be taken up at one class hour. Some will require two or three class hours. The leader, therefore, must divide the material to suit his own class. There is one book which should be owned and a part of it mastered by every Bible class leader using this outline. "The Ethics of Jesus," by Pres. King, Chapters 5, 6, 7 and 8, contains probably the best brief exposition of this Sermon in the English language. This book has been translated into Japanese (Jesu no Rinri) and is published by Keiseisha price Yen 1. The fullest modern work on this subject is Votaw's article "Sermon on the Mount," covering forty pages in the Fifth Volume of Hasting's Bible Dictionary.

Other books of reference are:

Gore: "The Sermon on the Mount," John Murray, London. McAfee: "Studies in the Sermon on the Mount." Revell. Tolstoi: "My Religion." Walter Scott Publishing Co., London. "The Literary Interpretation of the Sermon on the Mount," three short lectures by Dods, Denney & Moffatt. Hodder & Stoughton.

Let every leader keep in mind the purpose of Bible teaching: To lead men into fellowship with God, to develop in them Christlike character, and to inspire them to service.

## Foreword.

The Sermon on the Mount was spoken by Jesus probably during the summer of A.D. 28, a year and a half after He began to teach in public. By this time He had many followers, from among whom He had chosen Twelve Disciples (Mark 3: 13-19). His work was assuming the proportions of a new religious movement. It was time, therefore, that the followers of this new Teacher should clearly understand the fundamental principles to be observed by those who joined the movement. This, then, was the reason for the Sermon.

The language of the Sermon is difficult, and probably has never been fully understood. This is because Jesus put his ideas in such a way as to make them universal. As Votaw says: "The words of Jesus in this sermon present an ideal of human life, founded upon religious truth and ethical principles, which has been and is intuitively recognized as the highest standard of life yet conceived." It is natural, therefore, that a universal ideal of character and conduct, which has remained supreme for nineteen centuries, should be expressed in language which requires the most careful study.

## How the Records of the Sermon were Preserved.

Jesus himself wrote neither books nor magazine articles. For many years His disciples prepared no written records of His words or acts. But this Sermon, spoken by Jesus in A.D. 28, was put into written form by Matthew about forty or fifty years later, between A.D. 70 and 80. During twenty years of this time Jesus' teachings were handed down orally. But about A.D. 50 there seems to have been a written record in Aramaic, the language in which Jesus spoke. When the Gospel was preached to the Greeks by Paul and his associates, their sermons and this Aramaic record were gradually recorded or translated in many separate Greek documents. During the last half of the first century, however, all these separate writings were absorbed into the Four Gospels which were recognized as the final record of Jesus' ministry. As these Gospels are written in the Greek language, and between 30 and 70 years after Jesus died, and as Jesus spoke in the Aramaic language, few of His exact words are preserved. But the fact that so much has been preserved shows that during the three years of His public work He made a marvelous impression upon the men of His time. Even today the Bible is the best selling book in the world. In 1910 as many as 19,000,000 copies or portions were printed and distributed, and parts of the Bible have been translated into as many as 424 languages and dialects.



## How to Study this Sermon.

To study the Sermon on the Mount is to study the principles and rules of the Society which Jesus came to establish. This Society or Association or Church He called the Kingdom of God or the Kingdom of Heaven. We can best understand Jesus' teaching if we think of this Kingdom as composed of men, women and children who are trying on this earth to obey the rules and observe the principles taught by Jesus. As you begin this study imagine that you are considering joining a great World-Wide, International Association, that you are about to investigate the Constitution and Regulations of this Association, and that if you approve the principles and rules you will join the Association as a life member.

The International Association of Jesus knows no bounds of race, color, caste or condition. It is neither Occidental nor Oriental, although having originated in Western Asia it is Oriental in its origin. The growth of this Association has been slow, because its founder aimed to make children of God out of human men, most of whom prefer to keep their animal nature rather than to share in the life of God. But the membership is extending. From the best records available we know that about one-half of the people of America and Europe have joined this Association, and members are found among nearly every nation and tribe on the earth.

"His Kingdom is an everlasting Kingdom and his dominion is from generation to generation." Old Testament.

## Study 1: INTRODUCTION. Matt. 5: 1,2; 7: 28,29.

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying

28. And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: 29 for he taught them as *one* having authority, and not as their scribes.

### I. THE PLACE WHERE THE SERMON WAS PREACHED.

The mountain mentioned in Verse 1 was probably a hill in northern Palestine, in the populous province of Galilee, on the West coast of the Sea of Galilee. In this province Jesus did much of His work, and from it came all but one of His twelve disciples.

### II. THE AUDIENCE.

1. Verse 1. Who composed the audience?

2. When crowds were attracted to him, some from curiosity, some from hope of material gain, and some with a serious desire to know whether He really had a message from God, Jesus invited the earnest disciples or learners among the multitude to go up into the mountain. He was thus able to select an audience of zealous hearers.

### III. THE SPEAKER.

1. What was Jesus' business before He became a public teacher? Matt. 13: 54,55; Mark 6: 1-3.

2. At the age of thirty Jesus left the carpenter's bench and became a traveling teacher and healer. For a year and a half before He preached this sermon He had been attracting attention throughout the country by His wonderful works and words.

3. For Jesus' popularity read Matt. 4: 23-25 (Luke 4: 14,15; Mark 2: 12.)

4. What position did Jesus take while teaching? Verse 1.

#### IV. THE IMPRESSION MADE BY THE SERMON. Verses 28,29.

1. What impression did the Sermon make upon the multitude?

2. Why?

3. The Scribes mentioned in Verse 29 were teachers of the Old Testament. Into their teaching they put no originality. They merely repeated what they had heard from others or what they had read in books.

#### V. WHAT SOME MEN HAVE SAID ABOUT THE TEACHINGS OF JESUS.

1. "The Sermon on the Mount is itself a kind of summary of all that is most significant and essential in Jesus' entire teaching." Pres. King.

2. "Should we be threatened with doubts as to what Jesus meant we must steep ourselves again and again in the Beatitudes (Matt 5: 3-12) of the Sermon on the Mount. They contain His ethics and His religion, united at the root and freed from all external and particular elements."

3. "The originality of Jesus consists in this, that He had the feeling for what was true and eternal amid a chaotic mass of rubbish, and that he enunciated with the greatest emphasis." Wellhausen.

4. "Jesus definitely sets before himself as the world-goal that civilization in which men shall recognize themselves as children of God and as brothers one of another-the civilization of the loving life." Pres. King.



5. "The doctrine of Jesus aims to regulate the lives of men, to teach them how they ought to live with regard to one another." Tolstoi.

6. "The Sermon on the Mount sets forth Jesus' conception of what men should be and do as members of the Kingdom which He came to establish." Votaw.

7. "The immediate effect of the teaching of Jesus was an effect of power, of authority and mastery, the commanding impression of a leader of men. He did not prove or argue or threaten like the Scribes, He swayed the multitude by personal power." Prof. F. G. Peabody.

8. "Christianity was intended to teach us not only how to die as individuals but how to live as members of society." Benjamin Kidd.

## VI. THE CONTENTS OF THE SERMON.

Before turning to Study 2, turn back to the table of "Contents" and fix in your mind the titles of the remaining nine lessons. Try to imagine what is coming.

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## Study 2: FOUR PERSONAL VIRTUES OF MEMBERS OF THE KINGDOM OF GOD. Matt. 5: 3-6.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

### I. THE FIRST WORD OF THE SERMON.

1. With what word does this Sermon open?
2. How many times is this word used in Verses 3-6?
3. The Greek word for *blessed* denotes a status of true well-being, due to right thoughts and right conduct, the harmony of a man with his God. The *blessed* man has peace and joy, he is a happy man, and he feels that his present and future prosperity is assured.

### II. THE FIRST PERSONAL VIRTUE, AND ITS REWARD.

1. What is the first virtue?
  2. Meaning of "poor in spirit."
- (1) "The poor in spirit are the humble, the teachable, the open-minded. They are to be contrasted with those who are filled with pride, conceit, self-satisfaction, and self-will. This quality of humble teachableness is the first essential of all growth into better things. It is the door of entrance to the kingdom of science, as well as the Kingdom of Heaven." King.

(2) To interpret this as a commendation of poverty is to mistake Jesus' meaning. He never condemned riches as such nor commended poverty. "What He did require was

the supremacy of the spiritual life and the right use of material things." Votaw.

(3) "A good man is always a learner." J. G. Holland.

3. What happy reward do the "poor in spirit" receive?

4. Meaning of Kingdom of Heaven.

(1) "The Kingdom of Heaven was a phrase which summed up the longings of the devout souls of Israel. Jesus tells His followers how they may obtain all their desire." Votaw.

(2) If Jesus were speaking to a modern audience He would say: "Membership in my Society is open to the humble, the teachable, the open-minded. From such no good thing shall be withheld. They shall obtain the best that man or God can give. For them there is the possibility of limitless attainment and endless progress, and they shall have happiness and peace."

### III. THE SECOND PERSONAL VIRTUE AND ITS REWARD.

1. What is the second virtue?

2. Meaning of "they that mourn."

(1) "By those that mourn Jesus means those who sorrow for their sins, who are conscious of their defects, and who are genuinely repentant. Penitence implies persistent sentiveness of conscience. No progress in character is possible where such penitence is lacking." King.

(2) If to be "poor in spirit" means to be open-hearted to all that is good, to "mourn" means to be constantly striving to drive out evil from the life and character. The former is a positive, the latter a negative virtue. The former is constantly taking in, the latter is putting out. Receptivity to the good and repulsion of the bad are equally important virtues.

3. What happy reward do "they that mourn" receive?



#### 4. Meaning of "shall be comforted."

(1) The word comfort was common in Hebrew literature. The great preacher Isaiah, 700 years before Christ, began one of his sermons: "The Spirit of the Lord God is upon me, because the Lord hath annointed me to preach good tidings unto the meek, He hath sent me to bind up the broken hearted, and to comfort all that mourn."

Isaiah 61: 1,2.

Jesus' language here conforms to the hopes of the people.

(2) "The penitent alone shall be really comforted with the assurance of steady progress into that character whose lack they mourn. The sensitive conscience is an indispensable condition of the finest joys that the life of man affords."

King.

(3) "Children who have never known want get few deep draughts of joy." Prof. G. H. Palmer.

(4) (Rev. 21: 1-4-A vision of the new earth where men are obedient to God.)

#### IV. THE THIRD PERSONAL VIRTUE AND ITS REWARD.

1. What is the third personal virtue?

2. Meaning of "meek."

(1) To be meek is to be gentle, forgiving, self-controlled.

(2) A meek man does not lose his personality or importance. By complete self-submission to God a man gains in force of personality and strength, and thus becomes of greater influence in the world.

(3) "Meekness is no milk and water virtue. Meekness is self-control, at its highest power and essential to the strong man. The meek do not press their plain rights, but maintain their self-control, and bear and forbear." King.

(4) "Meekness is the spirit of one who keeps under control the natural instinct to retaliate." Findlay.

3. What happy reward do the meek receive?

4. Meaning of "inherit the earth."

(1) The gentle and self-controlled arouse little opposition, have the ability to control others, and are thus able to carry out their plans. Men of the above character become increasingly influential and successful.

(2) "No man ever laid a railroad across any mountain, nor ran a ship across any sea, nor mined the metals out of the earth except in the spirit of childlike meekness. Readiness to learn what are the laws of the conditions under which one must live, and abide by these laws, has always been the spirit which has inherited the best things."

McAfee.

(3) "There is here the promise that the meek shall get the most out of life here and now. Meekness is the one royal road to the best enjoyment of life. The meek escape the feeling of being constantly slighted and offended. They are therefore contented and cheerful where the proud would be only miserable. The meek are able also to enter into the joy of others, and so to share in a very real sense in all joy. He rules all who rules himself. He has himself always in hand, he can continually sacrifice the lower to the higher, the temporary to the permanent. The best things in life are always only for the self-controlled. Surely the meek shall inherit the earth. They get the most out of life here and now." King.

## V. THE FOURTH PERSONAL VIRTUE AND ITS REWARD.

1. What is the fourth personal virtue?

2. Meaning of "hunger and thirst after righteousness."

(1) Righteousness means the character and conduct which God desires of men. A righteous man is in right relations with God and with men.

(2) To hunger and thirst for righteousness is to have an insatiable, persistent, unresting desire for character. It is to be dead in earnest in the fight for character.

3. What happy reward do they that hunger and thirst for righteousness receive?

4. Meaning of "be filled."

(1) He who eagerly desires to live in right relation with God and men shall have a life full of happy experiences.

(2) Those who, with an iron will, strive for character shall share the character and the life of God.

## VI. THE LOGICAL ORDER OF THE FOUR PERSONAL VIRTUES.

1. The order Jesus gave.

(1) Teachableness, open-minded humility, receptivity to the good.

(2) Genuine penitence, repulsion of the bad.

(3) Positive self-control.

(4) Persistent eagerness for high character.

2. Is this the logical order?

1. "A teachable humility plainly belongs first. It is the condition of all possible growth. Such a spirit leads most naturally to penitence, and a true penitence involves humility. So meekness, the self-control of the one who maintains himself at his best under provocation, requires as its chief aids the humble spirit and the penitent spirit. He will best bear with others who best knows his own needs, and this self-control at its highest prepares the way for the



whole-hearted pursuit of righteousness. And, again, this persistent eagerness for the highest character implies humility, and penitence, and self-control." King.

(2) 'The four personal virtues to be aimed for by the followers of Jesus should be cultivated in the order as given by Jesus.

First—the habit of teachableness.

Second—the habit of driving out evil from the heart and life.

Third—the habit of self-control.

Fourth—the desire for high character in thought and conduct.

#### VII. PERSONAL QUESTIONS.

1. How far have I cultivated these four virtues?
  2. Have I the joy and peace promised by Jesus to those who attain these virtues?
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### Study 3: FOUR SOCIAL VIRTUES OF MEMBERS OF THE KINGDOM OF GOD. Matt. 5: 7-12.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

#### I. INTRODUCTION.

1. What were the four virtues studied in the last lesson?

2. These four virtues are largely personal. They have little to do with our relations to other men. The next four virtues can be practiced only as a man is related to other men in society. They may thus be called social virtues.

#### II. THE FIRST SOCIAL VIRTUE AND ITS REWARD.

1. What is the first social virtue? Verse 7.

2. Meaning of "merciful."

(1) "Mercy requires that a man shall be loving and forgiving towards all; not revengeful, not thinking evil of others. In a more positive way mercy requires that a man shall show deep, inexhaustible sympathy with all his fellows, manifesting itself in unremitting helpful service, and in a loving considerateness towards all." Votaw.

(2) "The merciful are the compassionate and sympathetic. Mercy involves not only pity and courtesy, but positive kindness. It is far more than any mere outward treatment; it is merciful to the inner man. Every human relation calls aloud for such mercy." King.

3. What happy reward do the merciful receive?

4. Meaning of "obtain mercy."

(1) Those who are habitually sympathetic and kind towards others are sure to win sympathy and kindness from others.

(2) "One may be admired, envied, deferred to, feared; but if he has been unmerciful, he will be left in the dreadful loneliness of the selfish life. Brilliant, selfish, hard, scheming men have made impossible the best gifts of friendship. But he who has habitually entered with real sympathy into the life of others will not be left alone at the end."

King.

(3) "Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own;  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed  
An thou wilt nevermore be sad and lone." Lowell.

### III. THE SECOND SOCIAL VIRTUE AND ITS REWARD.

1. What is the second social virtue? Verse 8.

2. Meaning of "pure in heart."

(1) The heart is "the inner, central self where all feeling, thought and action originate." To be pure in heart is to become pure at the fountain of a man's life.

(2) Pres. King points out that this eighth verse is quite inadequately understood by most writers. To be pure



in heart is not only a personal virtue, it is social also. For the motive which will keep the heart pure is reverence for the sacredness of the person. "The pure in heart," writes Pres. King, "recognize the child of God in every soul, and treat him, accordingly, not as a thing but as a holy person." Here is the great incentive to social purity. The social evil will never be propagated by those who reverence each individual human being as a child of God.

(3) "To make common is the way to make impure. When reverence is broken through then purity is gone. Reverence is the root from which purity grows." Boys-Smith

3. What happy reward do "the pure in heart" receive?

4. Meaning of "see God."

(1) The pure in heart shall see God in men. To reverence the personality of others will give the vision of God dwelling in men, will enable us to see what God is doing, and thus to share in His interests and joys.

(2) "All reverence is really of a piece; since to see and recognize God in men ought naturally to give power to see God in himself. To be pure in heart, therefore, is to see God. And he who gets the vision of the riches of the life of God has unfathomable resources of joy." King.

(3) To have a vision of God has been the ambition of all holy men. The condition is very simple. Only keep pure, respect and reverence the individuality and the personality of others, and treat every person as a child of God.

#### IV. THE THIRD SOCIAL VIRTUE AND ITS REWARD.

1. What is the third social virtue? Verse 9.

2. Meaning of "peacemakers."

(1) "The peacemaker is more than a *peace-keeper*. He belongs to that high order of men who are able to be recon-

cilers of their fellowmen, who actively promote peace among men, who enter into God's own work of bringing men into unity. They are the opposite of the whisperer, the meddler, the tale-bearer, the busybody, the tattler, and the mischief-maker." King.

(2) Bishop Bashford says that the peacemaker referred to here is not only the one who makes peace between men, but between men and God. The man who introduces his friends to God so as to set their hearts at peace is the greatest peacemaker, and is thus the child of God.

3. What happy reward do the peacemakers receive?

4. Meaning of "shall be called sons of God."

(1) "The work of promoting peace and love among men is the very work of God himself. Those who enter into that work, share in God's own joy of giving, and not merely receiving; they enter as sons into the work and joy of the Father. And they shall have the added joy, that men will increasingly recognize their spirit and call them children of God. The unselfish, peacemaking life shall not be permanently misunderstood." King.

(2) There is a great need for this Virtue today. The awful burden of armaments and preparations for war should be speedily lifted. Let us labor to remove the causes of international mistrust and conflict. But before we can be successful peacemakers we must examine ourselves to see if we possess the six previous virtues mentioned by Jesus. (Matt. 7: 3-6)

5. When can we begin to be peacemakers?

## V. THE FOURTH SOCIAL VIRTUE AND ITS REWARD.

### VERSES 10-12.

1. What is the fourth social Virtue?

2. Meaning of "persecuted for righteousness sake."

(1) These personal and social virtues end with a call to sacrifice. Anyone fit to join the society of Jesus' followers must be willing, for the sake of promoting righteousness and truth among men, to endure hardness, to be misunderstood, to face the trials of a pioneer, to run the risk of unpopularity, and to give the one sure proof of love that is found in sacrifice and suffering. The climax of Jesus' life was the great illustration of this necessity.

(2) Jesus loves men too much to cheat them. He knows that true happiness never comes to the pleasure seeker, or to those who are living merely on the surface of life. The deepest happiness comes only to those who have performed heroic service for some high end.

(3) "We can indeed only have the highest happiness, such as goes with being a great man, by having wide thoughts and much feeling for the rest of the world as well as for ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we should choose above everything."

George Eliot.

3. What happy reward do the persecuted receive?  
Verses 10,12.

4. Meaning of "theirs is the kingdom of heaven,"  
"great is your reward in heaven."

(1) Notice that the Kingdom of Heaven is promised to those who are humble and open-minded (Verse 3), and to those who sacrifice (Verse 10). The rewards for the first and the eighth Virtue are the same, the highest that Jesus could give. Jesus might have closed this list of virtues and rewards by saying: "Everything in my power to give



both in this world and in the next, shall belong to him who crowns his life of love by sacrifice for others."

5. Where shall we begin the life of sacrifice?

## VI. THE ORDER OF THE SOCIAL VIRTUES.

1. The order as given by Jesus.

(1) Sympathy with men. Verse 7.

(2) Reverence for the personality of men. Verse 8.

(3) Peace making among men. Verse 9.

(4) Sacrificing for men. Verses 10-12.

2. Is this a logical order?

The four personal virtues of receptivity to the good, repulsion of the bad, self-control, and eagerness for character prepare a man for social relations of a high order. The first condition of true intimate social life is sympathy, a sympathy so deep that it brings a man close to the inner thoughts and hopes of his friends. Such sympathy will grow into reverence and respect for the person of others, resulting in pure personal and social life. Then reverence for others will develop the desire to see others live in peace. Finally this desire to promote peace will make one willing for the sake of others, to face suffering and persecution. This logical order is one of the surest evidences that we have an accurate record of Jesus' words.

## VII. CONCLUSION.

1. In the words of Pres. King, Jesus was trying to help each man "to be what he ought, to enjoy what he may, and to count as he can; to attain character, happiness and influence." In the development of character, happiness and influence Jesus explained in the few words we have studied the eight steps of progress, from the beginning in humble

open-mindedness to the climax of courageous self-sacrifice. These eight virtues are not popular virtues. Even after nineteen hundred years, few men possess them. But those who strive to attain character, happiness and influence, by cultivating the virtues Jesus taught, are the leaders in promoting "the civilization of brotherly men" which Jesus came to establish.

2. Not one of these eight sources of happiness can be taken from us by other men. The very activity of our enemies but gives us new grounds for joy (Verses 11, 12) The joy Jesus offers is an independent joy. (James 1: 2-4)

3. Will you make an honest attempt to cultivate every one of these eight great virtues? Where will you begin?

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## Study 4. THE INFLUENCE OF THE MEMBERS OF THE KINGDOM OF GOD. Matt. 5: 13-16.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14 Ye are the light of the world. A city set on a hill cannot be hid.

15 Neither do *men* light a lamp, and put it under the bushel, but on the stand: and it shineth unto all that are in the house.

16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

### I. INTRODUCTION.

Jesus' purpose was to develop men of character, happiness and influence. To this end He began His great Sermon by expounding the eight virtues which the members of His Society should cultivate. He next proceeds to explain what kind of an influence should be exerted upon the world by His followers.

### II. SALT. VERSE 13.

1. What are the uses of salt?
2. How can men who cultivate the eight virtues taught by Jesus be a salt in human society?
3. Helps to the answer of the above question.
  - (1) Salt is used to give flavor to food, to preserve food, and in chemical manufacture. It is found all over the world, and used by all peoples.
  - (2) Those who possess the virtues Jesus taught should give a moral flavor to society, should preserve society from



immoral decay, and should be leaders in building up all good social institutions.

(3) Note some points in which individuals and society about us are rotting away in immorality, and think out how the followers of Jesus can stop this decay.

(4) If Jesus were in Japan today He would say: "My true followers should be the great 'Lifesaving Society' (Sai-seikai) of the Empire."

4. Meaning of the last half of verse 13.

Pure salt, when its flavor is lost, is entirely disintegrated. But mixed with the salt which the Jews used were impurities which remained after the salt was entirely removed. Jesus compares the virtue-less or lifeless among His followers to this dead salt.

5. How can a Christian keep from losing his savor? (Matt. 6: 33; 22: 35-40)

### III. LIGHT. VERSES 14-16.

1. Of what value is light?

2. How can men who cultivate the eight virtues taught by Jesus be a light in human society?

3. Helps to the answer of the above question.

(1) Light is valuable.

a. To make things visible.

b. To guide or illuminate the way.

c. To give health; the rays of the sun kill many disease germs.

d. To give joy and cheer.

e. To give protection. The Denver City Council declared an electric light was sometimes of more value than a policeman.

(2) Those who possess the virtues of Jesus are valuable to society.

a. To make clear the evil and the good ; to reveal the social problems.

b. To guide or illuminate the path of society ; Christians should discover a practical solution for social problems.

c. To give social health ; not only to propose plans for social reforms, but to provide the motive power for carrying out these plans.

d. To give joy and cheer to every part of society they touch.

e. To give protection. Under the light of some Christian personality men are restrained from doing wrong to themselves and to the community.

4. Study verses 15 and 16, and answer these two questions :

(1) Should the followers of Jesus take an active part in all works for social betterment ?

(2) What should be the purpose of Christians in seeking for influence ?

#### IV. PERSONAL QUESTIONS.

1. In what ways am I, among my friends and acquaintances, like salt ?

2. In what ways am I, among my friends and acquaintances, like light ?

3. What is the source of my savor and my light ?

## Study 5: JESUS' ATTITUDE TO THE PAST. Matt.

5: 17-20

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven,

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

### I. INTRODUCTION.

At the Tokyo World's Student Christian Federation Conference in 1907, an Oriental delegate said: "The motto of Western nations for centuries has been 'Westward Ho!', while the motto of the Orient has been 'Backward Ho!'" Jesus lived in a conservative oriental country. For centuries the religious leaders of the nation had been looking backward to the Laws of Moses, and the teachings of the prophets. Jesus' teaching was so new, that they were all questioning: what was its relation to the past? This question, often put to Jesus, He answers in verses 17-20.

### II. JESUS' ATTITUDE TO THE RELIGIOUS STANDARDS OF THE PAST.

1. At Jesus' time the Old Testament was the standard religious book of the Jewish nation. This was referred to as "the law," or "the law and the prophets." What did Jesus say was His attitude to this book and its teaching?

Verse 17.



## 2. Meaning of "I came....to fulfil."

(1) Jesus was accused of opposing the Old Testament, of being a traitor to the religion, the history and the literature of His race. His answer to this accusation was that he completed and fulfilled the Old Testament by first revising what was temporary in it, then ordering obedience to it, and giving men power and moral strength to obey. He built upon the religion they already had. He carried out the ideals and principles while setting aside some of the details of the Old Testament.

(2) If Jesus seems to set aside the Old Testament, His purpose is only to set up a higher standard. He knew that He was chosen of God to pronounce what elements in the Old Testament were of permanent and what of transient value. When He set aside the transient He gave in its place something higher. In this sense He fulfilled, or filled up the religious teaching of the past.

## 3. Meaning of Verses 18, 19.

(1) The "jot" and "tittle" were the smallest marks in the Hebrew written character. We should say "the dotting of an i or the crossing of a t."

(2) By the words of these two verses Jesus urged His followers to be thorough. He taught that the great enduring principles of the teachings of the past would never be changed and must be followed in dead earnest.

## III. JESUS' ATTITUDE TOWARD THE RELIGIOUS LEADERS OF HIS TIME. VERSE 20.

Jesus told His followers that their conduct must be superior to that of His critics, that they must be loyal to the eternal principles of the teachings of the past, and that they must be whole-hearted in their fight for character.

## IV. TOLSTOI'S EXPLANATION OF MATT. 5: 17-20.

("My Religion" pp 50-68)

According to Tolstoi Jesus used the word "law" in two different senses. When He spoke of "your law" (John 8: 17), or "the law *and* the prophets" (Matt. 7: 12), He referred to the Mosaic law in the Old Testament. In Matt. 5: 17 is the expression "the law *or* the prophets" and in verse 18 is the expression "the law." In these cases Jesus is speaking not of the written law of Moses, but of the eternal law of God, which is superior to any laws ever put into written form by man. Jesus set aside the details of the Old Testament written law and set up in their place the eternal law of God which He taught and incarnated. Tolstoi thinks that Jesus' hearers understood clearly that Jesus used "law" with these two meanings. Tolstoi quotes Luke 16: 16,17, "The law *and* the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall." In these verses the first "law" clearly refers to the written law which has been superseded. The second "law" which will never fall as long as the heavens stand is the eternal unchanging law of God.

## V. JESUS' MESSAGE TO JAPAN OF THE PAST AND THE PRESENT.

The representative of Jesus in Japan does not come to destroy anything good and permanent in the old religion or in the old national life. He comes to set up higher moral standards, to supercede what is transient and local with what is eternal and universal, and to impart moral power to put

into practice what is known to be right. The Christian teacher should show how Christ unifies, perfects and establishes the whole sum of religious and ethical ideas among the nations.

## **Study 6: FIVE NEW MORAL STANDARDS OF THE KINGDOM OF GOD.**

Introduction : "Jesus," says Votaw, "was not a mere restorer of a former revelation, but a new authority in the field of religion and ethics, the bearer of a new revelation from God." Jesus had been accused of destroying the past, but He asserted that, on the contrary, He fulfilled the past by accepting all that was permanent and making positive improvements in the old moral code. He now makes clear His improvements on the past by announcing new moral standards on five great social questions: Anger, Personal Purity, Honesty, Retaliation, and Love. Matt. 5: 21-48.

### **I. REGARDING MURDER, ANGER, AND RECONCILIATION.**

**Matt. 5: 21-26.**

21 Ye have heard that it was said to them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

1. Inverse 21, "said to them of old time," refers to



a law in the Old Testament, made more than a thousand years before Christ. What was this law? (Exodus 20: 13)

2. In verse 22, what new moral standard did Jesus set up?

3. Helps to the answer of the above question.

(1) "Anger is a sudden feeling of displeasure, accompanied by a retaliating impulse; it easily becomes excessive and is generally accompanied by a loss of self-control."

Century Dictionary.

"Raca" means "empty fellow," and is an expression of contempt. "Thou fool" is an even stronger expression.

(2) "Judgment" means the lower court, "council" refers to the supreme court of the Jewish nation; and "hell of fire" refers to the Gehenna Valley near Jerusalem, where the refuse of the city was burned. It had become a metaphor for the place of punishment after death.

(3) "Judgment," "council" and "hell of fire," are figurative expressions to illustrate the terrible results of anger on the moral and spiritual life.

(4) According to Jesus' standards, anger is as worthy of judgment as murder is. Jesus put such emphasis on the sin of the mind because He clearly saw that character and conduct fundamentally are based upon the condition of the mind and heart.

(5) "Our Lord raises deliberately allowed sins of thought and feeling to the level previously occupied by overt acts; and words He counts yet graver sins; and the deliberate expression of hatred He counts a sin which may destroy the soul." Gore.

4. First Practical Application of the New Moral Standard

(1) In verses 23, 24, what did Jesus teach is essential

before one can take part in religious worship?

(2) Helps to understand Jesus' meaning.

a. "We are to make haste to get rid of whatever hinders our approach to God." Gore.

b. "No worship is acceptable where the formal worshipper cherishes ill-will against any fellow-man." Votaw.

c. "It is better to let even the worship of God be interrupted than that brotherly love should not continue."

Abbott.

d. The question who has done the wrong does not arise. Before worship there must be an honest attempt to bring about a reconciliation.

5. Second Practical Application of the New Moral Standard.

(1) In Verses 25,26, how does Jesus direct His followers to settle their lawsuits?

(2) These verses may mean that in order to get God's forgiveness and to worship God aright, all ill-will toward men must be put away; or they may mean that common prudence should prompt a man to be forgiving.

(3) If this principle of keeping out of the lawcourts were followed by all men, what kinds of losses and suffering would be prevented?

## II. REGARDING PERSONAL PURITY AND DIVORCE.

Matt. 5: 27-32.

27 Ye have heard that it was said, Thou shalt not commit adultery:

28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for

thee that one of thy members should perish, and not thy whole body be cast into hell.

30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

### 1. Jesus' Standard of Personal Purity.

(1) In Verse 27, what was the Old Testament law Jesus quoted? (Exodus 20: 14)

(2) In Verse 28, what new moral standard did Jesus set up?

(3) Jesus did not discuss the question of the comparative wrong of the thought and the act. He simply says that the thought itself is evil. This and other teachings clearly show that Jesus' chief concern is the making of men whose *inner* life is right. The *outer* life will then take care of itself.

### 2. Two Practical but Extreme Methods of living up to Jesus' High Standard of Personal Purity.

(1) In Verses 29 and 30 what two positive acts does Jesus command in order to preserve the purity of the inner life?

(2) Helps to the answer of the above question;

a. The eye and hand are mentioned together because the eye arouses evil thoughts and the hand is the instrument for carrying them out.

b. No sacrifice is too great to help a man win

out in the struggle to gain the mastery over the lower nature.

c. Jesus said "It is profitable for thee" etc. In what way is it profitable to be maimed and moral, rather than physically complete and sinful?

d. "A safe life is better than a complete life!" Gore.

e. "Personal purity must be maintained at any cost." Gibson.

### 3. Divorce.

(1) Verse 31. What was the Old Testament law regarding divorce? (Deuteronomy 24: 1,2.) At Jesus' time there was a lively discussion about divorce. The people were very curious to hear what he would say.

(2) Verse 32. What law did Jesus make regarding divorce?

(3) Helps to understanding Jesus' meaning.

a. Read Mark 10: 11,12 and Luke 16: 18. By these words Jesus seems to command explicitly that his followers *under no circumstances* can be divorced and marry again.

b. "Except for the cause of fornication" Verse 32. These words are so hard to understand and seem so to contradict Jesus' words as reported by Mark and Luke, that some Bible students think they were not spoken by Jesus and have been inserted by some copyist. (The same is true in Matt. 10: 9)

c. "Let every man justified in entering into the sexual relation have one wife, and every wife one husband, and under no pretext whatever let this union be violated by either." Tolstoi.

d. Jesus ideal of marriage was very high. *The*



*disciples of Christ* must conform to His standard. But it may be unwise through civil laws to try to force this standard upon those who have not yet accepted the high ideals of Christ.

e. "Marriage is a divine institution. Its object is to bring man and woman to an indissoluble unity of body and spirit, that they may thus mutually complement each other and lay the foundation of a family." Tholuck.

f. Sometime the scientists may discover a biological reason for Jesus' hard rule. Just as indiscriminate sexual relations produce the most loathsome diseases and moral degredation, so divorce and remariage may be proved on scientific grounds to be a hinderance to the highest physical and moral development of the human race.

g. One other reason has been given why Jesus forbade divorce. One of the main purposes of Jesus' life was to introduce God to men. To tell men what God is, He called God a Father. What the word father means only those who have lived in a pure home can know. Divorce and re-marriage, for whatever cause, are enemies of the home. They obscure the meaning of the word "father." Such acts therefore, on the part of parents hinder little children from understanding God.

h. "To lead sweet lives of purest chastity,  
 To love one maiden only, cleave to her,  
 And worship her by years of noble deeds,  
 Until they won her; for indeed I know  
 Of no more subtle mastle under heaven  
 Than is the maiden passion for a maid,  
 Not only to keep down the base in man,  
 But teach high thought, and amiable words,  
 And courtliness, and the desire of fame,

And love of truth, and all that makes a man.”  
*— Tennyson, Idylls of the King.*

### III. REGARDING OATHS AND HONESTY. Matt. 5 : 33-37.

33 Again, ye have heard that it was said to them of old time, **Thou shalt not forswear thyself**, but shalt perform unto the **Lord** thine oaths:

34 but I say unto you, **Swear not at all**: neither by the heaven, for it is the throne of **God**:

35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great **King**.

36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37 But let your speech be, **Yea, yea; Nay, nay**: and whatsoever is more than these is of the evil one.

1. An oath is a pledge that one's statement or promise is given under a solemn appeal to the Supreme Being to witness to its truth. Among the Jews the appeal was often to things which made the oath of little weight.

2. Verse 33. Oaths were approved in the Old Testament law. (Exodus 20 : 7; 22 : 11; Numbers 30 : 2; Deuteronomy 6 : 13)

3. Verses 34-36. What did Jesus teach regarding the use of oaths?

4. The Jews of Jesus' day made extravagant use of oaths. Jesus swept this custom away and insisted that a statement or promise must be honestly made whether accompanied by an oath or not.

5. "Christ's disciples should avoid the use of unnecessarily strong expressions of affirmation." Allen.

6. Verse 37. How did Jesus command simplicity of language?

7. Jesus orders His followers to speak the plain truth

in simple, clear language. For an honest man, an oath is never necessary. The use of oaths, implies lurking deceit. Jesus orders absolute, plain honesty in all communications among men.

#### IV. REGARDING RETALIATION, NON-RESISTANCE AND SERVICE. Matt. 5 : 38-42.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth :

39 but I say unto you, Resist not him that is evil : but whosoever smiteth thee on thy right cheek, turn to him the other also,

40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also,

41 And whosoever shall compel thee to go one mile, go with him two.

42 Give to him that asketh thee and from him that would borrow of thee turn not thou away.

1. In Verse 38, what did Jesus say was the old law of retaliation ? (Exodus 21 : 23-25)

2. In Verses 39-42, make a list of the verbs which explain Jesus' teaching about non-resistance and service.

3. What did Jesus mean ?

4. Helps to the answer of this question.

(1) In verse 40 the "coat" was like an overcoat or a "haori." The "cloak" was a large garment nearly square and wrapped around the body, similar to the ordinary "kimono."

(2) Verse 41 refers to a Roman law. When a government servant or soldier was traveling on official business he could require residents along the road to act as guides or baggage carriers without remuneration.

(3) Tolstoi, in his book "My Religion," interpreted

these words of Jesus literally. He wrote: "Bear all things without resistance to evil, even though you thereby bring upon yourself persecution, suffering, and death." "Never oppose violence. Never do anything contrary to the law of love." "Resist not evil," is the central point of Jesus' doctrine; it is a rule whose practice is obligatory."

Tolstoi even asserted that the use of legal force by the army and navy, by the police, and even by the law-courts is contrary to Jesus' teaching. How little impression these extreme interpretations made is shown by the fact that immediately after his death, Tolstoi's family started a lawsuit regarding the distribution of his property.

(4) "Jesus tried to make men realize the wretchedness of a standard of conduct which rests upon the ideas of revenge and retaliation, of forever insisting upon one's rights and one's dignity, of working only for one's self and never for others, of getting as much and giving as little as possible." Votaw.

(5) Jesus expects His followers to overlook wrongs committed against them by others, and to be superior to revenge, verses 39, 40. He expects His followers cheerfully to bear their share of the public burdens (including the paying of heavy taxes). He requires His followers to forget their "rights," and continually to be on the watch for opportunities to serve others.

6. Verse 42. "Indiscriminate charity is not enjoined, but a self-sacrificing generosity is. Gore.

#### V. HATE AND LOVE. Matt. 5: 43-48.

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44 but I say unto you, Love your enemies, and pray



for them that persecute you :

45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

48 Ye therefore shall be perfect, as your heavenly Father is perfect.

1. Verse 43. What did Jesus say the old law taught? (Leviticus 19: 18)

2. "Thou shall hate thine enemy," is not found in the Old Testament. But these words represent the spirit of Old Testament times. The Jews looked with contempt upon all other nations.

3. Verse 44. What new command did Jesus give?

4. Verse 45. What motive will help a man to love his enemies? Matt. 5: 9.

5. Verses 46-48. What is the final moral standard which Jesus commands to work toward?

6. "Jesus wishes to establish the principle of a universal love which would unite all men in a complete human brotherhood." Votaw.

7. "In this principle of love there lies the chief part of practical religion." Orr.

## VI. CONCLUSION.

1. In Verses 38-48 we find the suggestion of seven stages in social morality.

(1) Murder. In barbarous times, and among evil men now the retaliation for all kinds of offences is murder.

(2) Verse 38. Retaliation in kind. In the Old Testa-

ment an improvement was made over the barbarous free law of murder by forbidding murder but allowing a retaliation exactly equal to the offence.

(3) Verses 39,40. Non-Resistance. Jesus advanced still another step and forbade retaliation of any kind.

(4) Verses 41, 42. Service. This is the spirit of trying to do all possible good to everybody. It is the step in social morality which Christian people the world over seem about to take.

(5) Verse 44. Love. The attitude of love for those whom we naturally dislike can be maintained only by the help of God.

(6) Verse 44. Prayer. Prayer for enemies, prompted by love, is an evidence of high Christian character.

(7) Verse 48. Perfection. A striving to be like the Father God.

2. The writer has recently returned to Japan after a year in America. He is impressed by the fact that the Christians of these two countries have advanced nearly to stage (4). The expression "Social Service" is heard everywhere. There remain yet three steps for Christians as a whole to take. Some individuals have stepped over into (5) (6) or (7), but the great mass of church members has not gone beyond (4).

3. In what stage are you in your heart attitude towards others?

4. Review the Five New Moral Standards of the Kingdom of God, and decide which one has interested you most, and why.

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## Study 7: THE MOTIVE OF THE MEMBERS OF THE KINGDOM OF GOD. Matthew Chapter 6.

“WHAT MAKES LIFE DREARY IS THE LACK OF MOTIVE.”  
GEORGE ELIOT.

### INTRODUCTION. VERSE 1.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

The chief point in chapter 6 is that the righteousness of the citizens of the Kingdom of God looks toward God. The Christian's motive, that which induces him to act and which determines his choices, is the approval of God; the test of righteousness is what God thinks. Many teachers of religion and morals set up high standards, but fail to impart a powerful motive. Jesus made no such mistake. After He had announced the four Personal Virtues, and the four Social Virtues, (Study 2 and Study 3) which his followers must seek to attain; after setting up Five New Moral Standards, (Study 6), He now announces the motive which is powerful enough to enable men to practice what He taught. Jesus explains this motive by giving three illustrations.

### I. THE MOTIVE IN PHILANTHROPIC WORK. Matt. 6: 2-4.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

## 1. Notes on Verses 2-4.

(1) The trumpet mentioned in verse 2, was probably originally used to call beggars together that they might receive gifts of food or money, but later came to be used as a means of advertising the giver.

(2) The reward of the hypocrites is not the approval of God, but the notice given their philanthropy by men. This is all the reward they get.

(3) Verse 3 is simply a striking way of saying: when giving to philanthropy think only of the object you are trying to help, not of what men will say, or of what benefit you will get from the gift.

2. Verse 4. What should be the great motive behind all good works?

## 3. Helps to understanding Jesus' meaning.

(1) "The secret pleasure of a generous act is the great man's bribe." Dryden.

(2) The way to test our motive in charitable works is to question: When people are looking at us, do we give more in a collection? Is the motive to giving the desire to see our name in print? Are we kind to the child, to the injured person, to the mother with her baby because others are looking at us? Or is the wish to please God and be like Him the fundamental motive?

## II. THE MOTIVE IN RELIGIOUS WORSHIP—Matt. 6: 5, 6, 16-18.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father



who is in secret, and thy Father who seeth in secret shall recompense thee.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face:

18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

#### A. Prayer:

1. In Verse 5, what method of prayer do the hypocrites love?

2. What is the reward which the hypocrites get?

3. In Verse 6, how does Jesus tell His followers to pray?

4. What are the motives behind these two methods of prayer?

5. Notes on Verses 5 and 6.

(1) The Greek word for hypocrite means actor, i.e. one who pretends to be what he is not.

(2) The Jews had eighteen stated prayers which they were expected to repeat every day. It was not unfrequent to see a Jewish Rabbi (teacher), in a praying position for three hours at a time.

(3) Even now among Christians there is not a little praying for the approval of men. Such prayer has little influence with God. The most effective praying is where a man is alone with God.

(4) When praying, it is important to remember that the object of prayer is primarily to get into fellowship with God. This must be the great motive.

"I need not leave the jostling world,  
Or wait till daily tasks are o'er,  
To fold my palms in secret prayer  
Within the close-shut closet door.

"There is a viewless, cloistered room,  
As high as heaven, as fair as day,  
Where, though my feet may join the throng,  
My soul may enter in and pray.

"And never through those crystal walls,  
The clash of life can pierce its way,  
Nor ever can a human ear  
Drink in the spirit-words I say.

"One hearkening, even, cannot know  
When I have crossed the threshold o'er;  
For He alone who hears my prayer,  
Has heard the shutting of the door."

#### B. Fasting.

1. In verse 16, what is the method of fasting which the hypocrites adopt?
2. What is the reward which the hypocrites get?
3. In verses 17 and 18, how does Jesus tell His followers to fast?
4. What are the motives behind these two methods of fasting?
5. Notes on verses 16-18.

(1) A good Jew was supposed to fast regularly twice a week (Luke 18: 11, 12), once a year on the Day of Atone-ment (Acts 27: 9; Leviticus 16: 29-31; Numbers 29: 7; Isaiah 58: 4-8), and whenever anything of importance

occurred (Ezra 8 : 23 ; Esther 4 : 16 ; II. Corinthians 11 : 27).

(2) "Fasting" should be understood as a type of all forms of religious worship and service, like attendance at church meetings, teaching a Sunday School class, conducting family prayers, or serving on some committee for religious work.

(3) There can be no true satisfaction in seeming to be religious in order to win the praise of men. The desire to win the approval of God is the source of true happiness and the highest motive to right living.

### III. THE MOTIVE IN BUSINESS AND PROFESSIONAL LIFE.

Matt. 6 : 19-34.

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal :

20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal :

21 for where thy treasure is, there will thy heart be also.

22 The lamp of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness !

24 No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment ?

26 Behold the birds of the heaven, that they sow not,

neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27 And which of you by being anxious can add one cubit unto the measure of his life?

28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin:

29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven *shall he not much more clothe you, O ye of little faith?*

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Introduction: In verses 19-34 Jesus explains the attitude which His followers should take toward the material world, and what should be the motive of Christians in business and professional life. The key to the passage is verse 33. Read this verse, underline it and ponder what it means.

1. The Christians' use of the world, verses 19-21.

(1) In verses 19 and 21, find three reasons against accumulating material wealth.

(2) Verse 20 means: Increase your bank account with God, by good deeds of philanthropy, by spiritual work for others, and by personal spiritual culture.

(2) In verses 19-21 Jesus did not intend to condemn



all accumulation of material property. He did condemn hoarding wealth for its own sake or for selfish purposes. He taught that material things should all be used to help develop the higher and spiritual side of life, and that the "heart" or chief interest should be not in the material world but in the things of God.

(4) "It is better to live rich than to die rich"

Boswell's Life of Johnson.

2. The Christian's View of the World. Verses 22, 23.

(1) In verses 22 and 23 what illustration does Jesus use to show the folly of divided interests?

(2) These verses mean that the physical eye is the organ through which light enters the body, and that there is a spiritual eye, through which spiritual light enters and illuminates the personality. A man who is cross-eyed, or whose eyes are bad makes mistakes in what he thinks he sees. A man whose aim in life is divided or unsettled will have a confused view of the world.

(3) "The light that is in thee" may mean the conscience. It is a common mistake to suppose that the conscience is an unchanging, reliable guide. It needs to be cultivated; effort must be made to keep the conscience centered on God.

(4) "The principle of success is exclusive desire."

3. The Christian's Master in the World: verse 24.

(1) Mammon was a common word, meaning riches.

(2) Something must come first-God or material wealth. As there must be a single motive so there must be a single master.

(3) "The use of money is all the advantage there is in having money." Benjamin Franklin.

(4) Which is Master in your life?

4. The Christian's Peace in the World. Verses 25-34.

(1) In verses 25 and 31 what attitude does Jesus command us to take toward material things?

(2) In verse 25, about what three things should we not be anxious?

(3) Seven Reasons for not being anxious over material things.

a. Verse 25 (end)—What is the first reason?

b. Verse 26—What is the second reason?

c. Verse 27—What is the third reason?

Note: A cubit was the length of the forearm from the elbow to the end of the thumb, about a foot and a half. It is not quite clear whether Jesus meant that anxiety will not increase the length of the body or the length of life.

d. Verses 28-30—What is the fourth reason?

Notes: (a) "Lilies," in verse 28, means any kind of beautiful wild flowers.

(b) Solomon (verse 29) was to a Jew the type of regal magnificence.

e. Verse 32—Find in this verse the fifth and sixth reasons for not being anxious?

f. Verse 34—What is the seventh reason?

Note: This verse seems to mean that we should not add to each day's burden by previous unnecessary worry.

(4) Notes on verses 25-34.

a. The secret of peace is to avoid anxiety.

b. "Our Lord does not forbid provident forethought but He forbids restless solicitude about earthly things."

Wordsworth.

c. "Every day brings its own troubles, and to anticipate is but to double them" David Brown.

d. "I am an old man and have had many troubles, but most of them never happened." Quoted.

e. "I known not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

Whittier.

#### IV. THE ALL-INCLUSIVE MOTIVE. Verse 33.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

1. Read again, memorize, and ponder this verse.

2. This verse means that if a man's first purpose is to develop the spiritual life and promote the Kingdom of God among men, wearing anxiety about material things will be unnecessary. (Mark 10: 29, 3 )

3. If a person begins in early life to put the development of the spiritual life and obedience to God above everything else, and persists in such obedience, he will find life easy and peaceful. But when a man has for many years thought only of self in the choice of a school, in his business, in his marriage, in his home, and in forming all his habits, then to change completely his life motive is hard. But God must be put first to get peace, and to win character.

4. "I like life, and I like righteousness; if I cannot keep the two together, I will let life go and choose righteousness."

Mencius.

## V. NOTE FOR THOSE WHO WISH TO DO EXTRA STUDY :

In "The Ethics of Jesus" Chapter 7, President King points out four great motives in the Sermon on the Mount.

(1) The conviction that God is a loving Father. (Matt. 5 : 9, 16, 48 ; 6 : 1 etc.)

(2) The conviction that men are brothers, and all children of God. (Matt. 5 : 22-24 ; 7 : 3-5, 12).

(3) The conviction that life is a unity, that in every part of life there must be consistency. (Matt. 5 : 18, 19, 22, 28, 29, 30 etc.)

(4) The conviction that the moral law must be obeyed to the full ; there must be a dead-in-earnest radicalism in duty doing. (Matt. 5 : 17-20, 48 ; 7 : 14, 21, 24).

But these four motives are summed up in the one motive of obedience to the loving Father God.

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## Study 8: SOME WARNINGS TO MEMBERS OF THE KINGDOM OF GOD. Chapter 7.

Introduction: In chapters 5 and 6, Jesus gives definite instruction regarding the morals and the motives of His followers. In chapter 7, He warns His followers on four points.

### I. FIRST WARNING: JUDGING OTHERS. Matt. 7: 1-5.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

1. What are the first two words of Verse 1?

2. What does it mean to "judge"?

3. Verses 1 and 2. Why does Jesus warn His followers not to judge others?

4. In verses 3-5, what illustration does Jesus use to make clear His meaning?

5. Notes on verses 1-5.

(1) The judgment which Jesus forbids is the criticism and condemnation of others which is not prompted by brotherly love.

(2) The "mote" (verse 3) is a bit of chaff or dust, the "beam" (verse 3) is a big stick of wood. Jesus may have referred to a proverb current at the time.

(3) Jesus' followers should be severe in dealing with their own faults, but lenient with the faults of their brothers.

## II. SECOND WARNING: THE USE OF SPIRITUAL TREASURES. Matt. 7: 6.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

1. Read verse 6 and see if you can catch Jesus' meaning.

2. Notes on verse 6.

(1) "That which is holy" refers to the meat offered for sacrifice, part of which was reserved for the priests to eat.

(2) The dog was never a pet among the Jews. Dogs were mostly half wild and without masters. Dogs and swine are common symbols in the Bible for what is vile and degraded.

(3) If pearls were thrown to swine they might try to eat the pearls, thinking they were grains of wheat or barley. Then finding that they had been deceived, the swine, eager only for things to eat, would turn in anger on the giver of the pearls.

(4) Jesus' meaning is that some men are so absorbed in material things that they will only ridicule a Christian who tells them the sacred truths of God. Jesus warns His followers that the deep, rich experiences of the inner spiritual life are to be guarded as holy treasures, and to be spoken of only to sympathetic ears.

## III. THIRD WARNING: THE NARROW AND WIDE GATE. Matt. 7: 13,14.

13 Enter ye in by the narrow gate: for wide is the

gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

1. Read verses 13 and 14 and try to discover Jesus' Meaning.

2. Notes on verses 13 and 14.

(1) The Palestine city, like Chinese towns, was surrounded by a wall with gates. To get into the city, one must pass through a gate.

(2) To get into Jesus' society, to become His follower, one must throw off hindrances and take up the life of obedience, self-denial and sacrifice.

(3) The late Prof. William James used to advise his students, in order to strengthen their wills, to do some difficult task every day.

(4) "There is no royal road to anything. One thing at a time, all things in succession. That which grows fast, withers as rapidly; that which grows slowly endures."

J. G. Holland.

(5) The word "life" in verse 14 is frequently used in the Gospel of John, but seldom by Matthew. It means the full, strong character, the large influence and the deep happiness which belong to those who do God's will.

#### IV. FOURTH WARNING: FALSE TEACHERS. Matt. 7: 15-23.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Therefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

1. In verse 15, what fourth warning does Jesus give?

2. In verse 15 to what does Jesus compare false teachers?

3. In verses 16-20, by what test can false teachers be distinguished?

4. Verse 20—What are some of the good fruits which a true teacher should show in his life?

5. Verse 21—What is the condition of becoming Christ's follower?

6. In verses 22, 23, Jesus refers to some future day of judgment when He shall reward and punish men. What test is to be applied to religious teachers and workers?

7. Notes on verses 15-23.

(1) "No man should be accepted as a moral or religious teacher unless in his personal life, he illustrates what he is teaching." Votaw.

(2) Jesus put the emphasis on character not on creed. Love, mercy, peace, purity, sympathy and helpfulness were the characteristics He tried to develop in His followers.

(3) Many who have a reputation for piety will later



prove to have been selfish, vain and hypocritical. They cannot be counted as Jesus' followers.

(4) "Character is caught, not taught." Pres. King.

#### V. CONCLUSION.

1. What are the four warnings Jesus gave?
  2. Name them in their order of importance for young men.
  3. Which warning do you need most?
  4. If Jesus were in Japan today, what other warnings do you think He would give to young men?
-

## Study 9: PRAYER. Matt. 6: 7-15; 7: 7-11.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into temptation, but deliver us from the evil *one*. For thine is the kingdom and the power and the glory forever, Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;

10 or if he shall ask for a fish, will give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him.

Introduction: Jesus had taught His followers that in prayer their motive should be a desire to please God and win His blessing (Study 7). Now He gives a model prayer.

# I. HOW NOT TO PRAY. VERSES 7 AND 8.

1. What warning does Jesus give in verse 7?

2. "As the Gentiles do." At Nara a man was seen running barefooted around a temple porch, thinking that by repeating the act One Hundred times he would win a blessing from the god of the temple. On the train priests have been seen mechanically going over their beads hour after hour. Prayers are fastened to wheels and made to rotate by water. "Namu, Amida Butsu" is repeated over and over. Why? Find the answer in verse 7.

3. "Prayer is not to be measured by length, but by intensity" Gore.

4. In Verse 8, what reason is given for not imitating the Gentiles?

5. The question may arise, if God knows our needs, why pray to Him at all?

(1) Jesus did not discuss this question. But by His example (Matt. 14: 23; Matt. 26: 36; Luke 5: 16; 9: 18) and by His words Jesus clearly taught the importance of prayer.

(2) Christian prayer is not for the sake of informing God. One reason why God requires us to pray is that we may be trained in habits of conscious intercourse with Him. But whether or not we understand the reason, we must believe that God's blessings are given only to those who ask (Luke 11: 9-13; John 16: 24).

(3) "More things are wrought by prayer

"Than this world dreams of"; Tennyson.

(4) "In the mind of God, the conception of prayer is no fiction, whatever man may think of it." Austin Phelps.

## II. HOW TO PRAY. Verses 9-15.

1. Verse 9. Introduction to "The Lord's Prayer." Notice "after this manner." By this Jesus meant that the prayer to follow is a *model* prayer. All prayers should resemble this in spirit though not necessarily in words.

2. The First Words of "The Lord's Prayer." Verse 9.

(1) What are the first words in this prayer?

(2) "Our Father"—What is the relation between God and the one who prays?

(3) The word "our" suggests that when praying to God, Jesus and we are on common ground, and that all Christian people in the whole world are brothers before a single Father.

(4) "Nowhere in literature outside of the Bible, or literature inspired by the Bible, is to be found the truth that the relation of a father to his child is the best symbol for the relations between God and man." Abbott.

(5) "Christ's supreme message to men was 'God is your Father'" Dr. Francis.

(6) "Who art in heaven," was a common Jewish expression, suggesting ideas which Jesus wished to retain. These words imply God's superiority over men. His greatness, His absolute power and authority, His perfect character, and the reverence due Him. These thoughts combined with the thought of "Father" should be in the mind of him who prays.

3. The First Petition. Verse 9.

(1) What is the first petition?

(2) In the word "name" is summarized all we know of God. The petition "hallowed be thy name," expresses



desire to respect God. We pray that God may be recognized and honored by religious workers, by educators, by business men, by manufacturers, by government officials, by the rich, by the poor, by those who work with their brains, and those who work with their hands-that men everywhere may remember and reverence God.

(3) To hallow means to hold in solemn honor. To hallow the name of God means to declare that He is God from all eternity, that He is holy and demands holiness from all His creatures.

#### 4. The Second Petition. Verse 10.

(1) What is the second petition?

(2) In the three words, "Thy Kingdom come" is expressed the hope of the Jews that their nation may be established and become great. Every patriotic citizen today has the same hope for his own country. But Jesus took the narrow hope of the Jews, and today He takes the restricted patriotism of Japanese, Chinese, Englishmen, and Americans and makes these longings universal. To Jesus the Kingdom of God was the high individual and social good which would come to all men of all nations who with all their heart would follow and obey Him. Jesus was not a Japanese patriot, nor an English patriot. He was a world patriot.

(3) "Our prayer, therefore, must be that God may hasten the growth among men of righteousness, mercy and peace; that the principles of the Gospel may prevail in individuals and in society, and that humanity may be transformed into the likeness of Christ who revealed the Divine ideal of God for his children." Votaw.

(4) "Everything that happens in this world is part of a great plan of God running through all time." Beecher.

#### 5. The Third Petition. Verse 10.

(1) What is the third petition?

(2) "Thy will be done" is a prayer for the vigorous cooperation of all rational creatures in furthering the divine order of the world." - Gore.

(3) "As in heaven so on earth," probably belongs to all three of the above petitions. It is a prayer that in this material world the ideals of the spirit world may be carried out.

(4) Repeat the above three petitions inserting after each the words "as in heaven so on earth."

(5) Am I really expecting this prayer to be answered?

6. Fourth Petition. Verse 11.

(1) What is the fourth petition?

(2) "Bread" includes all those things which are essential for physical welfare.

(3) "Daily bread" means what is necessary for today. It is a specific request for a single occasion, and assumes that the prayer will be repeated daily.

(4) This fourth petition means "Give us for the coming day sufficient physical supplies to enable us to do our best work for God in carrying out the requests in the above three petitions." This petition is an abrupt change from the universal interests of God's kingdom to my own personal needs.

(5) "The world first, my personal needs second, is the order of this prayer. Only after my prayer has crossed every continent and every island of the sea, after it has taken in the last man in the last backward race, after it has covered the entire wish and purpose of God for the world, only then am I taught to ask for a piece of bread for myself. The first half of the prayer is God's program, the second God's supply for my personal needs while I carry out the program." Dr. Francis.

(6) "Us" and "our" make the prayer universal. It assumes that the one who prays, is a son of God, and a brother of all God's children. If Jesus' teachings were followed by a goodly number of men in every land how quickly universal peace would be realized!

(Note: To make "The Lord's Prayer" vivid the teacher of a class should write on a blackboard, or a student on a piece of paper, each petition as it is taken up.)

#### 7. Fifth Petition. Verse 12.

(1) What is the fifth petition?

(2) What is the difference in the meaning of the verbs in verses 11 and 12?

(3) "Forgive," means "put away," "set free." The prayer is for a complete removal of our sins.

(4) This petition is an expression of repentance for past sins, and a request to have them blotted out. Men who fail to recognize the evil in their lives, will make little progress in character building.

(5) What condition is attached to this petition?

(6) "As we also have forgiven our debtors" means that before God forgives us we must forgive men for wronging us.

(7) In this petition are contained three ideas. The necessity of repentance, God's love for us, and the necessity of our loving other men.

#### 8. Sixth Petition. Verse 13.

(1) What is the sixth petition?

(2) The fifth petition asks for deliverance from past failure. The sixth seeks deliverance from future failure.

(3) The first clause, "lead us not into temptation" asks God to deliver us from trials which may be too severe for our powers of resistance. The second clause "deliver us

from the evil one," recognises that some trials are necessary.

(4) No man should ask God to protect him from every trial. This would be equivalent to a boy asking his mother to wheel him about all his life in a baby carriage. But a man should ask God to protect him from too severe trials, and to pull him safely through those trials that are necessary for personal character, and the development of the Kingdom of God on earth.

9. Closing Doxology. "For thine is the kingdom, and the power, and the glory forever, Amen."

(Note: Some commentators think these words were not spoken by Jesus, but were added later).

(1) Notice how these closing words seem to be a kind of repetition of the first three petitions.

1. Hallowed be thy name....and the glory.

2. Thy kingdom come ...Thine is the kingdom.

3. Thy will be done....and the power.

(2) "Amen"—This is a Hebrew word meaning firm, true, faithful. It is used as a form of sealing of solemn statements, like a prayer or a confession of faith, and has the meaning of "be it so," "it is true."

10. Some quotations.

(1) "The Lord's prayer contains the essential ideas of God and human duty, expressed in the briefest, simplest and most impressive words." Votaw.

(2) "There is nothing in the Gospels that tells us more certainly what the Gospel is than the Lord's Prayer. It shows the Gospel to be the Fatherhood of God, applied to the whole of life; to be an inner union with God's will and God's kingdom, and a joyous certainty of the possession of eternal blessings and protection from evil." Harnack.

(3) "This prayer can be honestly prayed only by



those who are followers of the Father. It is the prayer of the great Christian family." Gore.

(4) "Before my conversion, when I prayed in the presence of others, I prayed to *them*; when I prayed in secret, I prayed to *myself*; but now I pray to God." Quoted by Phelps in "The Still Hour."

(5) "He that will learn to pray, let him go to sea."

George Herbert.

(6) "If ye abide in me and my words abide in you ask whatsoever ye will and it shall be done unto you."

John 15 : 7.

### III. ANSWERS TO PRAYER. Matt. 7 : 7-11.

1. In verse 7, what three commands does Jesus give?

2. In verses 7, and 8, what three promises does Jesus make?

3. To make His promise clear, what illustration does Jesus give in verses 9 and 10?

4. In verse 11, what is the significance of the words "how much more?"

5. What do these five verses teach about the answer to prayer?

6. Some quotations.

(1) "Prayer to God presupposes the fact of God as a hearer and answerer of prayer" Trumbull.

(2) "Prayer may be a power put at the disposal of men by God wherewith to move the will of men." Best.

(3) "He who goes to bed and does not pray,  
Maketh two nights of every day." Anon.

Note: To those who wish to make a further study of prayer the following books are recommended.

Phelps: "The Still Hour."

Trumbull: "Prayer, Its Nature and Scope."

Best: "Beyond the Natural Order."

Gordon: "Quiet Talks on Prayer."

Dr. James A. Francis: "Christ's Mould of Prayer"

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## Study 10: THE FOUNDATION OF CHARACTER.

Matt. 7: 12, 24-27.

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock;

25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it is was founded upon the rock.

26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

### I. THE GOLDEN RULE. Verse 12.

1. Commit to memory the first part of this verse.
2. In the last part of this Verse 12 "law and the prophets" means the Old Testament.
3. Tell in your own words what the two parts of Verse 12 mean.

4. Helps to understanding this Verse.

(1) "So act as to treat humanity, whether in your own person or in that of another, in every case as an end never as a means only." Kant.

(2) Men in any position where they command others should respect the individuality and the rights of men so commanded; should be careful to give them the just fruits of their labor, and opportunities for attaining higher manhood; and treat them as sons of God, not as machines and slaves.

(3) Some Jewish similar rules were:

“That which thou hatest, do to no one.”

“What thou hatest thyself, that do not thou to another: this is the whole law, all the rest is only comment upon it”

(4) “Do not to others what you would not have others do to you.” Confucius.

(5) Where others are negative in their statement Jesus is positive.

## II. ROCK FOUNDATIONS OR SAND FOUNDATIONS.

Verses 24-27.

1. Read these four Verses and answer the following questions:

(1) Who built the house on the rock?

(2) What was the result?

(3) Who built the house on the sand?

(4) What was the result?

(5) Who is like the wise man?

(6) Who is like the foolish man?

(7) What little word of three letters in Verse 26, describes the difference between the wise and the foolish man?

2. Notice the Verbs “beat” upon that house, Verse 25, and “smote” upon that house, Verse 27. The house on the rock was beaten again and again by the winds. The house on the sand was smitten once and it fell.

3. In verse 24 what one word sums up Jesus’ idea of the foundation of character? (Matt. 7:21)

4. “Practise what you preach” (genkō itchi) is a proverb in both English and Japanese. Jesus changed this. The wise man, according to Jesus, is the man who practises what he *hears* (bunkō itchi).



5. By these words Jesus meant that to hear His words is of no use unless men straightway begin to live the life which He described to them.

6. Will you obey this solemn warning of Jesus and carry out in your conduct what you have learned of Jesus' teaching?

### III. SOME QUOTATIONS.

1. Pres. King has given a concise statement of the rock on which Jesus' disciples may build.

"The faith that there is love at the heart of the world, and that the universe is on the side of the righteous will, is the great fundamental moral conviction which is necessary to an earnest and hopeful moral life."

2. "It is not the greatness of your faith, it is the greatness of the one you put your faith in. What makes you safe is not your great faith, it is your great Saviour."

Dr. J. A. Francis.

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## Study 11: REVIEW AND CONCLUSION.

If you have been impressed with these teachings of Jesus take time to review, digest and make your own the great and universal lessons of this Sermon. Read these three chapters of Matthew over and over again. Memorize some of the best verses. Compare these teachings with the ethical instruction you have received from others. Think of them when you go to bed at night and when you get up in the morning. Tell to every willing listener the new and fascinating lessons you have found here.

It is very important that the Sermon be grasped as a whole. Review, therefore, the headings and divisions of each Study until from memory you can write out an outline of your own. The following is a suggested outline of the Sermon :

1. The Morals of the Members of the Kingdom of God.
  - (1) Four Personal Virtues.
  - (2) Four Social Virtues.
  - (3) The New Moral Standards.
2. The Influence of the Members of the Kingdom of God.
3. The Attitude to the Past of Members of the Kingdom of God.
4. The Motives of the Members of the Kingdom of God.
5. The Perils " " " " " " " "
6. The Motive Power " " " " " " " "
7. The Foundation " " " " " " " "

Try to make a better outline. Study every verse until you can make it fit into its proper place in the whole, as accurately as a carpenter can make each stick of timber fit into the building. It would be a good class drill to write on the blackboard the above outline or a similar one. Then

let the members of the class read or repeat in turn any verse or group of verses, the class placing each passage under its proper heading.

A few weeks spent in such a review will fix for life these great teachings of the King of kings and Lord of lords.

Thomas Aquinas, when asked how  
a man might become learned, replied,  
"By reading one book"

"The more I ponder the character  
the disposition, the habits and  
the resources of God, I find no  
limitations in Him."

John R. Mott.



大正二年八月二十二日印刷  
大正二年八月二十五日發行

定價金拾五錢

東京市本郷區駒込林町百五十二番地  
發行兼編輯人 小松武治

東京市神田區駿河臺鈴木町十六番地  
印刷人 高橋貞吉

東京市神田區美土代町二丁目一番地  
印刷所 三秀舍

發行所

日本基督教青年會同盟

東京市神田區美土代町三丁目三番地  
電話本局六百二十四番  
振替貯金二〇一九六番









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This book is published in English and in Japanese, and in a combined English and Japanese edition. The price of the English edition is 15 sen, postage 2 sen; of the Japanese edition 20 sen, postage 2 sen; and of the combined English and Japanese edition 30 sen, postage 4 sen.

Copies may be obtained from the National Committee of the Young Men's Christian Association, 3 Mitoshiro-cho, Sancho-me, Kanda, Tokyo.